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1822, 2:90, who also gives soychubèt, for "men that dwell with God beyond the world"; *Tehuelche*, Sánchez Labrador, 1936, p. 65, and Hervás, 1800–1805, 1:133) Setebos (Pigafetta, 1906, 1:56, 60, 78), Sesom or Sesó (Moreno, 1879, pp. 239, 387); Kck-a-once, Tchûr (Gardiner, 1852, pp. 23–24); Maiph (Beauvoir, 1915, pp. 180, 189, "espíritu bueno," "sombra"); Maipè (Borgatello, 1924, p. 22). The reiteration of the idea that the dead go to the Supreme Being after death is suggestive of the similar *Ona* conception, as is also the relative aloofness of the *Tehuelche* deity.

Evil happenings were attributable to an evil spirit or evil spirits, known under the names of Cheleulle, Cheleule (Pigafetta, 1906, 1:60, 78), Atskannakanatz (Falkner, 1774, p. 116), Achekenat-kanet (D'Orbigny, 1835–47, 4:220, "good and evil"); Agschem (Moreno, 1879, pp. 235, 416), Valichu or Gualichu (Sánchez Labrador, 1936, p. 66; Musters, 1871, p. 180; Borgatello, 1924, p. 22), Camalasque (Viedma, 1837 b, pp. 75–76), Kérenk(e)n (Spegazzini, 1884, p. 237) Kerrkenge (Moreno, 1879, p. 387), Kakenga, Kubejeken (Outes, 1913 a, pp. 486–487, "dios"); Jasemel (Peña, 1914, p. 11, "un Dios"). Gualichu is a non-*Tehuelchean* and non-*Araucanian* word. A good deal of *Tehuelche* religion seems to have consisted in propitiating and holding at bay these malevolent spirits, although some of them were apparently benevolent guardians of the *Tehuelche*. The best piece of rhea meat and the first bottles of liquor were offered to Walichu (Lista, 1879 a, p. 77).

Certain miscellaneous observances of a magico-religious nature have been recorded in fragmentary form. The new moon was given a salute with low muttered words (Musters, 1871, p. 179; 1872, p. 203). The cry of the nightjar over the camp or the toldo was an omen of sickness or death (Musters, 1871, p. 182; 1872, p. 203). It was taboo to injure nightjars (Musters, 1872, p. 203) and to take young half-fledged hawks from the nest (Coan, 1880, p. 113). Hair clippings could be used in black magic; when camp was broken, everything not taken away was burned lest some enemy should get hold of the article and do harm to the previous possessor of it (Moreno, 1879, p. 239). A lunar eclipse was attributed to Gualichu entering the moon and breaking it up; the people then would spit at the moon and throw stones at it to drive the evil spirit away (Borgatello, 1924, p. 22). On starting to smoke, the smoker would blow a puff toward each of the four cardinal points and mutter a prayer (Musters, 1871, p. 174; 1872, p. 203). At marriage feasts, great care was taken lest the meat or offal of the animals slaughtered therefor was touched by the dogs, as this would have been unlucky; at the shaman's child-curing rite, in which a white mare was killed and eaten, care was taken that no dogs should approach (Musters, 1872, pp. 201–202). On the occasion

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the paint—which I had left off—not wishing to appear as a noble savage to the new comers. The paint for the face is composed of either red ochre or black earth mixed with grease obtained from the marrow bones of the game killed in the chase, all of which are carefully husbanded by the women, and when opportunity offers pounded and boiled in the large pots; the grease and gelatine being carefully skimmed off and secured. On state occasions, such as a birth feast, and for a dance, the men further adorn themselves with white paint, or powdered gypsum, which they moisten and rub on their hands, and make five white finger-marks over their chests, arms, and legs. The usual morning toilette is simple; after the plunge in the river, which is almost always the first thing, except of course when circumstances prevent it, indulged in by both sexes, who bathe scrupulously apart, and generally before daylight. The men's hair is dressed by their wives, daughters, or sweethearts, who take the greatest care to burn any hairs that may be brushed out, as they fully believe that spells may be wrought by evil-intentioned persons who can obtain a piece of their hair. From the same idea, after cutting their nails, the parings are carefully committed to the flames. After the hair-brushing, which is performed by means of a rude hand-brush, the women adorn the men's faces with paint; if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists in contrast to the other in giving a savage expression. The women paint each other's faces, or if possessed, as sometimes occurs, of a fragment of looking-glass, paint their own. Both sexes tattoo on the forearm, by the simple process of puncturing the skin with a bodkin, and inserting a mixture of blue earth with a piece of dry glass: the usual patterns consist of a series of parallel lines, and sometimes a single triangle, or a double triangle, the upper one resting on the apex of the lower. I myself had one line tattooed by a fair enslaver, and confess that the process was rather painful.

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The office of wizard is not hereditary; indeed those I met 756
with were unmarried. A boy or a girl, if what we should 791
call odd, as in the case of Cayuke's daughter, an old-fashioned and eccentric girl of thirteen, is considered to be marked out as a wizard; but the functions, so far as directing ceremonies, are sometimes performed by an ordinary member of the party. The stock in trade of the regular wizard consists [778]
of a few fetishes, or charms, carried in a bag, carefully concealed from public gaze, and exhibited to his colleagues alone. In addition to these, they seem to possess a real knowledge of simples, although this is not confined to them. Their professional operations are never accompanied by epileptic seizures and real or simulated convulsions. They, of course, are expected to prognosticate the success or failure of undertakings, and the issue of sickness, and foretell the future generally; and their position in this respect is a dangerous one, as a failure of their predictions is frequently punished with death; but, to make up for this risk, they are universally received with honour and hospitably entertained, and are usually enriched by the accumulation of presents. The power of witchcraft is by no means believed to be con- 754
fined to them; any person may be suspected of this crime, and it is not an uncommon occurrence for people when dying to lay their death to the charge of some person by name. All the missionaries' instructions did not prevent Casimiro, after the death of either his mother or one of his wives, from sending an agent to kill a woman who, as the deceased averred, had bewitched her. Certain signs and 767
omens are superstitiously regarded; one particularly dreaded 825
is the cry of the nightjar, common on the slopes of the Cordillera, which, if uttered over a camp or toldo, betokens sickness or death to some of the inmates. They hold this bird in great veneration, and object to its being injured in any manner. Another animal supposed to be possessed of magical powers is a flat toad-like lizard, which is believed to lame horses by mysterious agency, and is killed whenever met with.

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possible and pay another visit to the toldo, where I had been made to feel myself at home.

Her father asked me to procure him a grinding organ, as Casimiro had informed him that he had seen music made by turning a handle. I promised to get one if I could, and after a cordial farewell returned to our toldo, as we intended going away at daylight on the 17th.

Accordingly we prepared for a start; and a boy came over from the other toldos to join us. He was a Tehuelche, whose father had been killed on suspicion of witchcraft, and being a remote connexion of Casimiro's, had claimed his protection, which of course was granted, and he (Casimiro) had agreed to take him with us, informing him that he was to act as my page, look after my horses, &c., and make himself generally useful. This was a very fine idea, but one glance at the face and figure of this illustrious youth was sufficient to show me that I should probably spend my time in looking after him, and a more mischievous imp I never saw. When told that he might catch one of my horses to travel on, he immediately fixed on the wrong one, and a horse that I had myself barely mounted for perhaps six weeks, in order to get it into condition for the journey into Patagonea.

This horse he caught, and came down to the toldos at full gallop over rocks, stones, and bushes, with a grin of delight on his face. After being warned in mild terms that he was not to ride that horse, which I took from him and turned loose, he proceeded to catch one of Casimiro's, which he treated in the same manner, but at length got the right one, and then, without saying 'With your leave, or by your leave,' galloped off, yelling at the top of his voice, to follow the road which the Indians had taken the previous day.

We were about to start ourselves when, at the last moment, Quintulmal sent to say that he wished to have a council. So Casimiro and myself remained in the pouring rain squatting on the grass listening to a repetition of what we had heard the previous day.

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these necklaces, and adorn their knife sheaths, belts, and horse gear with silver studs or plate, and such as can afford it indulge in silver spurs and stirrups. The women furthermore lengthen their hair artificially, adorning the long tails with blue beads and silver pendants, but this only happens on state occasions. Both sexes smear their faces and occasionally their limbs with paint. This paint is composed of either red ochre or a black earth mixed with grease, obtained by boiling out the marrow-bones of the guanaco killed in the chase; they also tattoo on the forearm by the simple process of puncturing the skin with a bodkin, and inserting a mixture of blue earth with a piece of dry gnat.

On state occasions, such as a feast on the birth of a child, the men further adorn themselves with white paint—a powdered gypsum, which they moisten and rub on their hands, and thus make five white finger-marks over their chests, arms, legs, etc. Nearly every morning the men have their hair brushed out with a rude description of brush, by their wives, or if unmarried, their sisters or female friends, who take great care to burn any hair that may be brushed out, as they fully believe that spells may be worked by evil intentioned persons who can obtain a piece of their hair or nails. After the hair-brushing is finished, the women adorn the men's faces with paint; if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists, in contrast to the other, in giving a savage expression. The women paint each other's faces, or if they possess a small piece of looking-glass, paint their own. The women on the eve of their wedding-night cover their bodies all over with white paint, and a child on its birth is also similarly whitened.

The tents or toldos of these people, called by themselves "kow", much resemble those of our gipsies, though they are much larger, loftier, and of a squarer form. It is simply and speedily constructed. A row of forked posts, about three feet high, are driven into the ground, and a ridge pole laid across in front of these, at a distance of about six feet; a second row five feet high with a ridge pole; and at the same distance a third row, six feet high, are fixed. A covering, made from forty to fifty full-grown guanaco skins sewn together, and smeared with a mixture of grease and red ochre, is drawn over from the rear, and secured by thongs to the front poles. Hide curtains fastened between the inner poles partition off the sleeping places, and the baggage, piled round the sides, excludes the cold blast.

The duty of pitching and striking the toldos, as well as of loading the hides and poles on the horses, devolves on the women, who show great strength and dexterity in the work. The furniture of the toldo consists of a few hides, bolsters formed

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chu", is supposed continually to lurk outside and at the back of the toldo, watching for an opportunity to do harm to the inhabitants, and is only prevented from causing continual annoyance by the spells of the doctors, which latter are not only supposed to be gifted with the power of laying the devil, but also affirm that they can see him. On an occasion of sickness it is a common custom with these and other Indians to try and drive away the evil spirit by firing off guns and revolvers, throwing lighted brands into the air, and beating the backs of the toldos with lance shafts or bolas. Besides this particular household devil, if I may be allowed the expression, there are many others who live in caverns under particular rocks and rivers; these are supposed to be the spirits of departed members of the medical profession. Their power was, as far as I could ascertain, confined to the districts contiguous to their habitations.

These Indians have also a custom of saluting the new moon, putting their heads and murmuring an incantation. They also salute in the same manner the spirits of the rocks and rivers. I at first was of opinion that they merely saluted these objects as specimens of the Creator's handiwork, but at last was inclined to think that their devotions were directed to propitiate the tutelary demons presiding over them. They have many signs and omens; one peculiar one is the cry of the night-jar, which, if uttered over a camp or toldo, betokens sickness to some of the inmates. They also object strongly to this bird being injured in any way. Another animal looked upon as having powers of witchcraft is a flat, toad-like lizard, common on the slopes of the Cordillera. Its power is confined chiefly to laming horses, and it is killed whenever met with. When about to smoke, the Indians invariably puff a portion to each cardinal point, muttering an incantation; they then lie prone on the ground, and inhale several puffs, which produces a state of torpor or insensibility, lasting perhaps one or two minutes, when they take a drink of water and recover their senses. Sometimes the intoxication is accompanied with convulsions. This intoxication is not confined to the Indians, I myself having frequently, after inhaling tobacco smoke, experienced the same results.

The position of wizard or doctor is not a very desirable one, as in the event of his prognosticating a success in a war expedition, or cessation in sickness, or any other event which is not realised, the chief will not unfrequently have him killed. Wizards are chosen not by hereditary descent, but by peculiarities exhibited in their youth. Women are allowed to become doctors, but such are rare. Witchcraft, however, is not confined to these wizards, and sometimes a dying man will state that so and so has caused his death by magic, in which case the person accused,

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and sometimes his whole family, are destroyed. Casimiro, an enlightened Indian, for some time under the auspices of the missionaries at Santa Cruz, informed me that when his mother, or one of his wives—I forget which—died, he sent and had a woman killed who had caused the death by witchcraft.

Any instrument, the use of which is not understood, is looked upon as having some connection with witchcraft. For instance, a watch, which they look upon as bringing luck at play; my compass also was in frequent request, and a locket I wore round my neck was supposed to be a talisman securing the wearer from death.

I have not touched upon the language of the Tehuelches, but shall be happy to answer questions as to any words of common use amongst these people, and hope at a future time to publish a partial vocabulary of their language compiled during my residence amongst them.

From the data I was enabled to acquire I should estimate the numerical strength of their population at seventy fighting men of the south, and about two hundred of the northern, making with women and children a total of about 1,400.

Pampas.—North of the Sengel river, a tributary of the Chupat, in latitude 44 deg. south, and about thirty miles from the Cordillera, we joined company with a party of the Pampa or Penck Indians already alluded to. It is impossible now to do more than mention the chief characteristic differences which, besides that of language, mark them out as a distinct race from the Tehuelche. Their stature and proportions are smaller, their countenances are inferior in intelligent expression. The women, however, who seem to have appropriated the marks of the not infrequent admixture of Spanish blood, are, as a rule, better-looking than the Tehau of the Tehuelches; the men when mounted on horseback are armed with peculiar long light lances, the shafts of which are made from a cane resembling bamboo found in the Cordillera. As to their religion I have reason to believe that they are worshippers of the sun; they however practise similar rites to those already described for propitiating the evil spirit, who is known by the same name. One custom not practised amongst the Tehuelches is a ceremony the Pampas perform before drinking intoxicating liquor. Four lances are pitched in the ground, round which the chiefs walk, each carrying a pannikin containing a little liquor which they sprinkle partly on the lances and partly on the ground, muttering incantations all the time. These Pampa Indians I believe to have been the race armed with bows and arrows met with and described by the early navigators, and to have been the original inhabitants of the valley of the Rio Negro, where great quantities of flint arrow-heads and